"5. This *Prana* burns as fire, this is the sun, this is
'cloud, this is Indra, this is air, this is the earth ; this power is
Rayi and whatever is gross, subtle or undying, is this.

"6. As spokes are attached to the nave of a chariot-
•wheel, so do all things,—The Rik, Yajus, Saman Verses,
sacrifice, warriors and priests, rest on *Prana.*

tc 7. Thou art the Lord of creatures, thou movest in the
womb; and it is thou who art reborn. 0 *Prana,* who art
living with the senses, it is for thee that these creatures gather
•offerings. •

" 8. Thou art the chief bearer of the gods and the first
•offering to the *pitris.* Thou art the faithfulness of the sages
•and thou art Atharva among the Angirasas.

"9. 0 *Prana,* thou art Indra in power; thou, as protec-
tor, art Rudra ; thou movest in the sky, and thou art the sun,
the lord of the heavenly bodies.

"10. When thou rainest, these, thy creatures, rejoice
to think that food, enough to satisfy their desires will
grow.

"II. Thou art the unpurified *(i.e.,* born pure needing
no purification), thou art the Ekarshi fire (of the Angirasas),
the consumer of all things, and the good lord; we are the
givers of thy food and thou art the father of air, (or, according

to a different reading, thou, 0 air, art our Father.)

"12. That form of thine, which is in speech, in the ear and in the eye, which is spread in the sensorium—make that form calm, and do not go out.

" 13. All this, and whatever is in Heaven, are subject to Prana. Protect us as a mother protects her sons, and give us wealtli and wisdom."

The very same parable is found in the Chandogya Upanishad, Chap. **V,** though in a different form.

Chapter III *declares the process by which Prana is born of Atma and its correlated manifestation in the body and in nature.*